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THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

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It is reported that Pretoria has fallen, and that Britian rejoices.

The Democratic gathering Tuesday was a large gathering from all parts of the State.

Young Brethren Quinn, Shepherd and Cole expect to spend the summer in revival work, and to return to college next fall.

We acknowledge receipt of invitation to be present June 6-8, at Commencement Exercises of McComb City Female Institute.

The proceedings of the Fifth Annual Convention of the Baptist Young People's Union, which met at Hot Springs, Ark., are acknowledged.

The entire series of Sunday-school publications of the American Baptist Publication Society for June has reached our table. They are especially good for this month.

Bro. Walter N. Hurt of Winona was a welcome visitor to the office of THE BAPTIST on Monday. Come again, brother, there is always a welcome for you.

On July 8th evangelist George Robert Cairns will begin with the pastor a meeting at Winona. He was there five years ago and did a great work. All are anxious for him come again.

Our friend and brother, Prof. L. S. Foster, has been re-elected principal of the Winona Graded School. It's very complimentary to one to be repeatedly re-elected to succeed himself.

Things are moving along nicely in our Baptist ranks at Biloxi. On last Sabbath pastor searcy preached the Commencement Sermon for the Biloxi High School. Five bright graduates were sent out from this school.

The Chautauqua Assembly *Herald* has reached our book table. It contains announcement of complete program of lectures, concerts, etc., and is otherwise rich in its contents.

The commencement exercises of Howard College closed yesterday. Dr. W. W. Landrum, Atlanta, preached the commencement sermon and Dr. A. B. Curry, Birmingham, delivered the literary address. The college is in a flourishing condition, and has just closed one of its best sessions. This is the Baptist college of Alabama. We wish for it continued and increased prosperity.

Rev. W. P. Chapman has recently baptized into the fellowship of Beulan church a gentleman 92 years of age. We trust that this brother coming in at the eleventh hour may become a valuable servant of the Lord.

Prof. E. L. Bailey of Millsaps College was on last Monday elected Superintendent of the Jackson City Schools to succeed Prof. J. C. Hardy. Prof. Bailey is a brother of Mrs. A. J. Aven, Clinton, and is a well qualified and popular young man—not unmarried, but young.

Several young gentlemen from Mississippi College, most of them returning home, honored us with a call. Among them were Powell B. Trotter, T. C. Freeney, M. L. Shepherd, J. B. Cole, J. B. Quinn, Mr. Adams and others.

Prof. P. H. Eager of the chair of English in Mississippi College was a welcome visitor to the office of THE BAPTIST a few days ago. He is pushing along the work of preparing a history of Mississippi literature.

Our young brother Donald Allen of Winona, a graduate of a year ago at Mississippi College, will be ordained to the ministry on Wednesday night before the 4th Lord's day in June. Rev. H. P. Hurt, Kosciusko, will preach the ordination sermon.

"Subsidiary Currency," in our last issue, though it has no signature, is not an editorial, but written by Dr. J. A. Hackett. We suppose his failure to sign his name is attributable to the force of habit—a habit formed during his long years of editorial work.

A handsomely gotten up catalogue of the Poplarville High School has just come to our table. There appear to have been fourteen graduates, eight instructors, and an enrollment of 322 pupils. President W. I. Thames is a fine educator, which is amply attested by the fine school he has built up at Poplarville.

The catalogue of the forty-ninth annual session of Mississippi College has just reached our table. The college shows a matriculation of 234 students. There are eight regular professors, with Rev. J. F. Hailey at the head of vocal, art and physical culture. Nine received graduation. Over three hundred have been graduated from this institution; an average of nearly seven for each year of the existence of the college, in Baptist hands, from 1852. This college has had six presidents, giving to each an average tenure of service of more than eight years. Its Board of Trustees consists of twenty-seven men, one-third of this number being elected each year by the State Convention.

Dr. J. R. Sample, while spending a few days in our city with his daughter, Mrs. White, made THE BAPTIST office a pleasant visit. The doctor seems well and hopeful, and expects to attend the Convention here in July.

The "Boxers" have recently murdered nine Methodist missionaries at the town of Pacho, and have closed in on Peking. There seems to be at present a very strong anti-foreign sentiment in the Celestial Empire. The royal troops are sympathizing with the "Boxers," and many are joining them.

Rev. W. A. McComb, who sometime since received a call to become pastor at Columbus, has declined to accept this call, and continues with the noble band at Crystal Springs. Also Rev. W. J. Derrick who had a call extended him by the church at Greenwood, declines and continues with his flock at Canton.

Pastor Sproles and family are very comfortably housed in the new pastorate at Vicksburg. The house is commodious and modern in arrangement, architecture and finish, and is "hard by" the church. We heard a fine sermon by the doctor Sunday night. The congregation was good and the attention excellent. The pastor is held in high esteem by the people. We shook hands with several of the brethren and received kind words of encouragement.

The May number of the *Textile World*, of Boston, says: There are many irresponsible men who call themselves patent solicitors, and the unfortunate experience of inventors with these unreliable parties, should lead to careful discrimination in entrusting business to attorneys. It is a pleasure for us to be able to endorse E. G. Siggers, of the National Union Building, Washington, D. C., as a responsible and skilled patent attorney. He has been twenty years in the business, and his clients number some very prominent inventors and manufacturers. He is familiar with textile work, and is in close touch with the Patent Office, which gives him facilities for prompt work for his clients.

It was our privilege on last Lord's day to preach to Rev. A. J. Miller's noble band of disciples at Yazoo City. It rained almost the entire day, but we had Sunday-school at 9:30 and preaching at 11 a. m., and attended the funeral of sister Roper at 2 p. m. The church has purchased a fine lot on the corner of two of the principle streets in the city, within a stone's cast of the court house. This new location will afford very decided advantages over the old and give to our cause a fresh impetus. It will be hard for them to build, but it can be done. We had the honor of entertainment by deacon S. S. Shipp and his excellent family. We also had the honor of being in the home of Dr. Pierce, where we met our young brother Dr. Kelly. It was a treat to meet our former friends, deacon H. L. White and son and Mrs. Sallie Montgomery. It seems that pastor Miller is the right man for this place.

The Press.

Its Duty and Dignity.

One dear to all the Southland—the bright historic exemplar of military genius of the highest order, combined with lofty patriotism and purity of character—placid as Malborough and unselfish as Sidney, said: "Duty is the sublimest word in the language," and this with reference to no barren tongue. All power must be guided and wielded by duty to produce desirable result. The elemental forces upon which all life depends, may yet assume the phase of earthquake or hurricane, as sings the poet, "light and storm and darkness are strong, but terrible in their strength. The misuse of moral power, is no less a disturbing and distracting influence in the moral world. Ideas of duty may vary; but they can not widely differ, and in this age of tolerance, it is impossible to think them bitterly opposed.

It may be said the ideal editor has never existed in the flesh, but the same is true of the perfect man. Yet moralists hold that striving after the absolute best, is likely to produce practical good, and in our profession there have been as near approaches to perfection as in any other. Shining instances occur to every mind retentive of the incidents of the brief and brilliant and statesmanlike and patriotic career of the lamented Henry W. Grady, whose native traits were opportunely brought to light, but, who while first, was only first among his peers.

Let us consider a few of the characteristics which every one—not absolutely a free-lance or self-seeking demagogue—will agree to regard as essential to the make-up of the editor as he should be. First of all come truth, courtesy and courage, as necessary components of the character I would describe, and each of these is easily within the scope of any man not afflicted with some depravity of the heart or mind. Truthfulness implies a readiness to declare one's honest belief at all proper times, and upon all suitable occasions, and never to deny or combat a proposition felt to be true, merely upon temporizing grounds. Weakness, timidity or avarice sometimes produce such time-serving, but sooner or later there will be some bitter weeping at the crowing of the cock.

The few are often right against the many, and truth demands homage though but from a single worshiper, and even in the midst of the votaries of error. Shall the shrines of Baal—though built beneath every green tree—be honored to the neglect of the altars of the living God? When Israel went astray in the old time, that patriarch was right, and he alone, who said, "Let all the people bow the knee, but as for me and my house, we will serve the Lord." So let it be with the press for the sake of truth. No matter what wooden gods be set up for our homage, let us denounce them as idols, then if the peoples will to bow and abdicate—why, we shall have done our best. Golden head and cheeks of brass cannot dazzle the eye of him whose glance takes in the feet of clay.

After truth, which may be stated to embody in itself the idea of dignity as well, comes

courtesy, which is the flower of social life—consideration for others—which inculcates, under all circumstances, the maxim of the immortal Lincoln, "With malice toward none, with charity for all, doing the right as it is given us to see the right," and in fine, an unswerving application of the principles of the golden rule. "Whatsoever ye would that men should do unto you, do ye even so unto them."

Impersonal journalism, as defined by law, should prevail. But this does not imply that public men and public measures shall not be freely and fearlessly discussed. Truth, uttered for the public weal, is not personal journalism. And above all we must not be oblivious of the duty of the press to turn the light of truth on misconduct in high place—the prostitution or betrayal of public trust.

Such, Mr. Toastmaster, briefly, is my understanding of the duty and dignity of the press.

In journalism, as in other professions, the avenue to the rugged mountain of fame stretches before us all. There is no entrance fee; no side cut; no royal path. All must pass up the same grade and over the same bowlders. The poor devil, with his "stick and rule," may distance in the race, the college graduate, with his "sheepskin." Honor and shame, from no condonation rise; and the opportunity is as free as the gospel, when it was first preached on the Mount. Some will drop out at the first ascent; others will grow foot-sore and weary, and fall prostrate, never to rise again. A few possessed of tireless energy, will press on to the summit, a victory of many honors and some spoils. But, when this shall have been reached, all is vanity and vexation of spirit. Then comes remembrance, that—

He who ascends to mountain tops, shall find
The loftiest peaks most wrapped in clouds of snow.
He who surpasses or subdues mankind,
Must look down on the hate of those below.
Though high above the sun of glory glow,
And far beneath the earth and ocean spread,
Round him are icy rocks, and loudly blow
Contenting tempests on his naked head,
And thus reward the toils to which those summits
led.

The above spoken by Hon. Edgar S. Wilson, at Alumni banquet at Mississippi College, May 20th, is worthy a place in any paper. Since our acquaintance with him we have always found him on the right side of all moral questions. He is one of Mississippi's strong and safe newspaper men.

How the Average Attendance in Church and Sabbath-School Should Be Doubled.

The writer has given the best time, means, energies, resources and prayers of his life to this matter, and has spent nearly the last four years of his life in demonstrating in most influential city churches, that it is possible for almost any and every Baptist church to easily, quickly economically, pleasantly and scripturally double the average attendance, both to hear the pastor preach the glorious gospel and to study or teach the Bible in Sabbath school.

This writer is fully convinced, and desires to convince others, that it is possible to gather at least a million more into Baptist churches in a reasonably short time.

Our churches are supposed to be composed of converted members.

Every one born into the kingdom of God, is entrusted by him with both a desire for the salvation of at least one other person, and with power to persuade that one in the right direction, and expects him both to use and cultivate these gifts, as thus, Christianity is propagated. Suppose every member of a certain church, as soon as converted, would go find some unsaved person, and make every exertion for his salvation! He would quickly tell him the good news of his own salvation, and urge him to attend at once, to the one thing needful and of supreme importance. He would urge him then to come and hear his pastor, a better preacher than himself, and having told him what he could about the Bible, would urge him to read and study it, and attend the Sabbath-school. This would be a MODEL church.

A New Testament church is a body of baptized believers to whom the Word of God is regularly preached, in which the two ordinances representing the death, and also the burial and resurrection of Christ are properly administered. But that is not all. Were that all, the "new-born babes, desiring the sincere milk of the word that they may grow thereby," might be after all only a house full of dwarfs. It is the duty of every Christian to labor for the salvation of souls. The best means for accomplishing the most glorious results, is not at all times a problem of easy solution. Many people do so much good, minus so much, or as much, harm. But precisely how to do the greatest good without any harm, in the shortest time at least expense, is a question of interest and importance. It is wise, therefore, to follow after the method both sanctioned and employed by Christ himself.

There is but one spot on earth where one may stand and know that the Lord Jesus Christ was there. On that spot we see that he preached the gospel to one half heathen woman, whose religion was in every respect emphatically wrong. He even condescended to stay there and preach two days, to those brought there by this converted woman. Suppose every young convert went to work as earnestly, as quickly and successfully!

As what one does by another, he does himself; any one can preach the gospel or teach the Bible, simply by influencing others to attend church or Bible school. This is the Lord's work and every member of a church, both old and young, rich and poor, may engage in it successfully. Even a little child can influence some one to attend.

I wish that I could make my voice heard by every Baptist on this continent, or even every reader of THE BAPTIST. I would urge entire consecration, and the transcendent importance of influencing every one possible to attend church and Sabbath-school.

In some of our States only one-half the Protestant population under the age of 25, are in Sunday-school. Evangelical churches need consecrated, competent, loving and faith-

ful teachers of the Bible, more than pen or tongue could express, and if to Baptists God has given to understand and teach the Bible correctly, we should consider ourselves entrusted with the sublime work given to mortals and arouse ourselves to do it faithfully.

It is easily possible for the average attendance in almost any or all our dear churches to double, simply every member influencing some one to attend the meetings. And what is more delightful? How easy thus to do good! The true object of life is not only to be good, but also to do good.

When Jesus was pointed out to two young men as the lamb of God that taketh away the sin of the world, they followed him, were invited to where he abode, and were both converted that very afternoon. One of them soon found his brother, Peter, told him they had found the Messiah and brought him to Jesus. Next day Jesus found and invited Philip. He became a personal worker, too. Seeing the Ethiopian pass in his chariot, reading about the 53d chapter of Isaiah, and seizing the opportunity, he ran, overtook him, explained that in Christ, that prophecy had been fulfilled, and was thus instrumental in the salvation of this man.

Oh, if every Christian would work that well, the whole world would soon be saved. If our dear church members would work as industriously for the salvation of souls, as the average insurance agent works for business, the average attendance in all our churches and Sabbath-schools would quickly double. If Protestants would work for souls as industriously as the Romanists work to increase their numerical, social, financial and political power, what good we should do!

Recently this writer brought 100 new scholars into a Baptist Sunday-school of 200 in the best part of the city of New York, and tried to get the members to do such personal work. Being invited to preach one evening, he prepared a special sermon to the unsaved, but took precaution to inquire of deacons how many of such they saw, and was assured that every one present was a member of the church. Next evening, another minister requested at the close of his earnest sermon to the unconverted, all who were members, to rise, and everyone present rose. The meetings closed then. How different it might have been, had every member brought some unsaved person! It is the duty of every Christian to preach the gospel, and as well as possible, especially by bringing others.

W. A. THERRELL.

Concerning Conservatism.

BY J. B. GAMBRELL, D. D.

Conservative has come to be a kind of charm, used on all occasions to serve all sorts of ends. It is deemed sufficient to say in commendation of a man, that he is conservative. We are often snared by our own words. Language is meant to be a vehicle of thought. But it is often used, as the great French diplomat said, to conceal ideas; still oftener it is used without ideas. Who can remember a prohibition campaign in which the whiskey advocates did not take to themselves the credit of being conservative? And this cry has won them many votes from such as never

go deeper than the bark of anything. To be conservative is thought to be about the acme of wisdom and prudence.

A term so much and so questionably used, needs to be looked into and fairly understood. To conserve is to preserve, to keep. With respect to anything it is necessary to consider its character and usefulness before deciding whether it is worth while to be conservative. It is a great fault, yea, more, a great sin, to be conservative with respect to the liquor traffic, snakes, spiders, gambling dens, saloons, wild cats and other ferocious beasts are not worth conserving. Thorough eradication is the thing wisdom suggests touching all such pests. If it were a question of exterminating a lot of wolves in a neighborhood to save sheep and other valuable animals, a gentleman who would declare himself conservative as to the wolves, would win scant favor from people owning sheep. Destruction is the proper word for such a case. In the fight for humanity against the liquor traffic, conservatism should look to preserving the boys, the homes, the manhood, the womanhood of the country. To do this, the right thing is to exterminate the liquor traffic.

Before falling in with the conservative, we need to know what it is he desires to conserve. If it is snakes or saloons, give him no help. If it is humanity, for one, I am for him, teeth and nails.

There is much stress put upon conservatism because some cling to the old and oppose the new, for no better reason than that one is old and the other is new. At this point much folly is exhibited by people ordinarily sensible. It is well, as a precautionary measure, to hold the new in abeyance till it can be examined; but there is no conclusive presumption in favor of the old and against the new. All improvement comes by displacing the old with the new. Not a few people prefer to work hard, live scant and die poor, rather than surrender old ways and methods for new and improved ways and methods. The cry is, "it used to be this way." I pass by the story of the man who carried the pumpkin in one end of a bag and a rock in the other, for no better reason than that his father did that way. The story points a moral and is generally well known. We wonder he did not think to put a pumpkin in each end of the sack, but that is the point in the story; he did not think.

I once saw it as it used to be. It was in the far back country of Mississippi, a dozen or more years ago. There was a log-cabin by the road side, with a board shed back of it, just as it used to be. Surrounding the cabin was a fence from four to seven rails high, just as it used to be. There was a truck wagon at the place where the gate should have been, and a little yoke for the yearlings, just as it used to be. Lying on the fence was a small scooter plow, just as it used to be. In the door stood a pale, hard worked woman, with an apologetic look on her face, as much as to say, "I know I have no business in the world, and I would not be here if I had any other place to go," just like it used to be. Peeping around the corners of the house were a whole lot of tow headed children, growing up in want and ignorance, just as it used to be. Off to the left, I saw a tall, raw-boned, gangling man coming up, with an old black, flint locked rifle on his shoulders, followed by three dogs, just like it used to be. I called my comrade's attention to the scene, and re-

marked that, thirty years before, such scenes might have been witnessed in many places in the State, but happily that man's idea of conservatism had yielded to a true conservatism. Further on we came to excellent homes. The old was gone, the new had come; and the new, not the old, was true conservatism; for, as I learned later, the man with the gun and the dogs had lost his land, standing still while others, with no better start, had seized the better things and were prospering.

This leads me to remark, that if a thing is worth preserving, progressive methods must be employed. Applying the discussion now to religion, with its immovable rock bottom of doctrine, we do well to differentiate clearly between doctrine and method. For lack of such discrimination many discussions have been clouded and the weak made to stumble. Doctrine is always the same. It is unchangeable. Methods are as changeable as the ever shifting conditions of humanity. Doctrine is the body; method is the clothing. The clothing should be made to suit times and conditions, but it should always be suited to serve the doctrine. To illustrate: Song as a part of religious service, belongs to doctrine. The manner of singing belongs to method. We have recently had a church split because the leader of song had a tuning-fork to help him catch the right key. We have heard of several churches going to pieces on organs. Tuning-forks and organs do not belong in the order of doctrine, but like hymn books, belong in the order of method. So, also baptistries, baptizing robes, etc. They all belong to method, but baptism belongs to doctrine. If some untaught pedobaptist should say, "just so, sprinkling, pouring and immersion belong to method, they are modes." The answer is, they are not. Immersion is not a mode of baptism. It is baptism. Sprinkling and pouring are not methods of immersion.

Much loss has come to the cause because many have tried to conserve methods and impaired their power to conserve doctrine. A new town springs up and a church is formed of the brethren from the country. They want things like they used to be in the country. The meeting house is put far out on the edge of the town where there are good places to hitch horses, which are never hitched, however. The house is built in good old country style. A noble preacher from the country is called to preach once a month. He comes and lines out the hymn, just like he used to do. This goes on for years, and the good conservative brethren, with deep reverence for the methods of the fathers, are astonished that the church falls behind every thing. The people do not attend. The pastor scolds, laments, blames the corrupt town, becomes discouraged and quits. They have conserved the old methods, but lost the town. True conservatism, trying to keep the doctrine alive in the hearts of the people, would have built a modern house, at the best point, right up in town, and provided for the most acceptable service. In short, it would have adjusted the methods to the situation. This would have been common sense, and the Scriptures are not against common sense. It would have been exactly in line with Paul, who, while promulgating the doctrine with inflexible firmness, nevertheless, in methods and manners became all things to all men, if by any means he might win some. It is an infinite pity that our conservatism so often goes to the circumstantial rather than to the vital.

In respect to conservatism, let us always consider whether the thing in question is worth conserving. And in all great matters, let us have an eye to conserving what is vital, and not what is temporary and circumstantial. Better care for the boy, even if you must change his clothes once a month. And finally, all great living interests can only be conserved by a constant re-adjustment of methods to suit times and places.

How to Improve the Meetings of our State Convention.

TO THE BAPTIST.

While our meetings are always interesting, and sometimes edifying, we have not yet, it is believed, reached perfection in our annual gatherings. Indeed it is declared here that there are many things we can improve upon in our meetings.

To one, who attended the B. Y. P. U. convention, last fall, at Canton, has yet ceased to talk and think about it, as being one of the best Baptist meeting ever held in the State. When we came away, we felt very much like we had been attending a great revival meeting. Those of us, who attended the Southern Baptist Convention at Hot Springs, have a similar feeling. Indeed, many say that that was the best meeting the Southern Baptist Convention ever held.

What was it, in these meetings, that produced this impression that lingers with us still? They were both intensely *devotional* in their devotional exercises. The people assembled on time, and took part in the songs and prayers. Indeed, I do not think that I ever heard more hearty singing and fervent praying.

The speeches, with one or two exceptions at Hot Springs, and with no exceptions at Canton, were short and right to the point. Then it was pretty evident that at Hot Springs, the President of the Convention had lost his old roll of committees, for new men appeared almost altogether.

Then Sunday, Centennial Day! There was never before such a day in the Southern Baptist Convention, and it will be a hundred years before there will be another, of course.

Now to the question before us: When we meet at Jackson, let's be in all the devotional meetings that are held. Not standing round "close by or near to," but actually be "in" the prayer meetings. "Speak it not in Gath," but let somebody furnish the President with a *new list* of delegates from which to make up the committees. Again, "tell it not in Gath," but let somebody remind the committee on nominations that some of the very best preachers in Mississippi do not live on the railroads at all, although I live there myself. Let no brother trespass on the time and patience of the Convention longer than twenty minutes, unless we shout "go on," and let him do as Dr. Carroll did at Hot Springs, sit down anyhow.

Let the brother of high degree have due respect to him of low degree, and vice versa.

Above all things, let's make Sunday of the Convention our "Centennial Day," and under the direction of the Chairman of the Centennial Committee.

Then last but not least, let's all stay quietly until the last hour of the last day, and not disperse like a mob; but rather, as we did on Sunday night at Hot Springs, when nearing the late hour of 11 o'clock, we had plenty of time for a consecration service, led by Dr. Eaton. Only let's not make the mistake that some of the good brethren did, of supposing by "consecration" was meant the time for speech-making. We had it in its perfection and power at Canton, when, at its close there was not a dry eye in the house. Let's close

our Jackson meeting after the same glorious fashion. To do this we must have a good strong Holy Ghost meeting all the way through, when we can close and feel and know that we be brethren, soldiers and comrades in a common cause, children of our Heavenly Father.

W. P. PRICE.

Evangelist John C. F. Kyger, of Waco, Tex., author of "Bells of Heaven," conducted the music for the Southern Baptist Convention in its recent session at Hot Springs. He was commended for the ability and impartiality he displayed in his management. It was something beautiful to hear the great Convention praise God in song. Mr Kyger had the able assistance of Mr. and Mrs. Neal, Messrs Wolfhson, Maddox Hart, Little, Miller, Tizzar and Cox.

"You Missed Your Chance."

The truth that "prevention is better than cure" comes home with supreme solemnity to the soul after a cure is no longer possible.

Mrs. J. K. Barney, in the last report of the Massachusetts Prison Association, mentions the sorrow of a Western lady who accused herself of unfaithfulness. When young, this lady, a member of a Sunday school conceived the idea of doing some special work, and watching her opportunity, succeeded in gathering about her a Sunday class of five neglected street-boys.

Unhappily the motive of her undertaking lacked the Christian depth and consecration of a real missionary spirit. The effort cost something; it seemed heroic, and she felt proud of it. The impulse that sometimes diverts young society ladies into what is called "fashionable slumming" appears to have been the mainspring of the volunteer teacher's work, rather than any ardent desire of usefulness or any high sense of responsibility.

She was aimable, and the boys liked her, and she kept them together several years. But as she afterward confessed, in all those years she "never once talked with them individually about the solemn questions of life, nor even pledged them to total abstinence."

Then the young lady went away from home, and did not return until after five years. In her absence she had grown wiser, and her Christian character had developed in sensibility and practical strength.

She had often thought of her boys, and now her first inquiry was for them. They were no longer in the Sunday school.

The old teachers told her they had "drifted away," the superintendent told her they had "drifted away."

Her search was a weary one, but she followed every clue till finally she met one of the five, a rough looking young fellow bloated with drink, driving a sorry looking team.

He was glad to see her, but evidently felt ashamed of his appearance. Sadly enough she looked at him, and asked after his four classmates.

"Two of us is dead," he answered, "two of us is in prison—and I ain't worth savin'." She expostulated with him, and begged him with all earnestness to sign the pledge, but he shook his head.

"You could 'a' got me to do that once," he said. "but it's too late. You missed your chance with us boys, lady."

The teacher will never forgive herself for Christian work half-done. She had not won the souls of those five street-boys, because she had only partly devoted her own.—*Youth's Companion.*

To the Baptists of Mississippi.

There has been a good degree of apprehension on the part of Baptist brethren over the State as to the wisdom and safety of holding our State Convention in Jackson, July 5th. In view of this State of mind, I went over to Jackson to canvass the question with the brethren there, and to learn if, possible, the true condition of that city as respects the risk involved in attending such meeting. I am clearly of the opinion that the brethren and sisters need have no fears of small pox or any other contagious diseases at that place. I have put myself to the trouble and expense of ascertaining from personal observation and conference with the brethren in Jackson, the true situation and have no hesitancy in urging our people to attend the Convention in great numbers without any fears as to the risk of taking any disease as consequent upon such an attendance. The committee will take every precaution to provide homes for the delegates in places where there has been no contagious diseases. Other religious and political bodies have met there already, and will meet at an early date, and none of them have raised the question which has disturbed our Baptist people. In view of the situation as I learned it while there, and in view of the possible injustice which our good brethren in Jackson feel would be done them in case of a change of the place of meeting, and in view of the time being too short to advertise for a meeting place elsewhere, I, as President of the Convention, have omitted to call two other officers of the Convention together with a view of changing the place of meeting. The Lord be with us in our meeting. May the brethren and sisters come in great numbers.

R. A. VENABLE,
Pres. Miss. Baptist Con.

Exports.

The following shows the exports from the United States to Germany in the nine months in each year from 1895 to 1900: 1895, \$72,894,650; 1896, 78,051,114; 1897, \$98,002,192; 1898, \$118,981,506; 1899, \$123,222,617; 1900, \$142,781,489.

The Baptist State Convention.

The committee on the entertainment of this body request that those who are coming to the Convention will send on their names to the Secretary. After this, if you find that you cannot attend, please notify the Secretary at once.

Cards of assignment will not be sent out earlier than June 25th. The Committee will omit nothing within their power that would contribute to the profit, comfort and pleasure of the attendants on the Convention.

Fraternally,

J. T. BUCK, Chm.,
T. J. BAILEY, Sec.

Commencement.

BY J. F. HAILEY.

The pulse of the old town quickened a day before as her nerves thrilled with the touch of stranger feet coming, coming to see the folks and hear the music and the oratory.

The first thing on the program was a recital at Hillman College. As I have been assigned the task of reporting the commencement of Mississippi College, I shall leave that for others.

Thursday night came the "Prep" contest. By common consent they set a pace such as Mississippi College never knew before. To my thinking, however, some of them showed more stage fright than was good for their speaking. It is to be supposed that speakers of so little experience will be nervous when they find themselves the focus (fireplace) of some hundreds of pairs of eyes. The contest was of a high order, the audience being judges. The medal was awarded to O. L. Thompson, of Thomastown, Copiah county. Copiah took the same honor last year in the speech of T. J. Barksdale. Joe Bailey Allen, of Clinton, deserves special notice. Though only twelve years of age, he crowded the situation closely.

Saturday night the freshmen competed. It was the finest and closest contest I had ever seen. There was almost universal expression of astonishment. The judges said, "We had no idea there was a college in all the country that could show such speakers." Dr. Potts, of Memphis, Tenn., one of the judges, sent me word he graded my speakers 90 to 95 and gave my quartet 125. The quartet sang "My Old Kentucky Home," and "Old Black Joe." Dr. Lowrey said: "There isn't a school in the South that can show such speakers." When asked if he meant in like grade, he said, "In no grade." One teacher who studies in the North during vacation, said he did not suppose there was a college in all the South, and he doubted if there is one in the North, that can furnish such advantages for learning and cultivating oratory.

After a long parley the judges awarded the medal to Mr. A. R. Shoemaker, of Clarke, Miss., by 1-12 of 1 per cent, but under protest from a large portion of the audience and one of the judges.

Sunday morning Dr. Potts preached from the text, "This Present Life." The sermon was rich in spiritual life, touching narrative, thrilling appeal and uplifting thought. He is an easy, graceful, fluent, straightforward speaker. The singing Sunday morning was pronounced to be of a very high order, especially the rendering of "Along the River of Time," by the Dixie Quartet.

Sunday evening the Theological Society held a meeting with the Y. M. C. U. Brethren Whitfield and Lipsey and Drs. Fawcett and Potts made fine speeches, which were enjoyed to the full by the young men. The Theological Society is one of the most important adjuncts of the college, but has never received the consideration it deserves.

Monday morning the sophomores held their contest. It was a hard fought field. R. H. Knox, of Pontotoc, was awarded the medal. The protest here was much stronger than in the freshmen contest. Protests from the

audience are the common lot of judges.

Monday night came the battle of the giants. Expectation was on tip-toe, nor was it disappointed. I dare say no senior class of the college ever showed such speaking as these juniors. R. T. Hilton, of Pearl, won the medal without a dissenting voice so far as I have heard. Lee, Quin, Mize and Meaders stood close in the second rank.

One of the best things of the week, was Prof. Ellett's lecture Tuesday morning on "Building a Home." It was unique, rich, humorous, pathetic and thoughtful. Every community ought to have Prof. Ellett to deliver it for their young men and women. It beat Opie Read's 50c lecture "clean ought o' sight."

Thursday morning the senior class held their graduating exercises, acquitting themselves with credit.

Dr. Lowrey sustained his reputation for beginning on time. Some others might help their reputation for executive ability and oblige their long-suffering audiences by catching the contagion.

The session closed Thursday at 1 p. m., with "Home, Sweet Home," by the Dixie Quartet. Captain Ratliff, as president of the board, stated that this had been the best commencement he had ever witnessed in Mississippi College, he having been connected with it for twenty-eight years.

Mr. Editor, please announce that I grant free use of my poultice of red bak ooze and wheat bran to take the puff out of some "swell affairs" we have had round here. I make no apology for my unqualified condemnation of the performance called church music Sunday night and of the sporting of short-sleeved and low-necked dresses during the commencement. If the participants could be treated to one-half the remarks I have heard, they would never be guilty of such things again, unless they are beyond appreciation of the opinions of men.

NOTES.

The sophomores' declamation contest of Mississippi College was held in the chapel Monday morning before an appreciative audience of several hundred people. The contestants were Messrs. Love, Quinn, Knox, Whittington, Allen, Berry, Barron and Allen. The speeches were characterized by an ease of delivery rarely seen in college contest.

When the judges of the contest retired for consultation, Governor Longino, who was on the platform, was called and responded in a telling and feeling speech in which he referred to the old associations as a student of Mississippi College, and especially to the record that is being made by Mississippi College men as college presidents, professors, preachers, lawyers, and successful men in all walks of life. After Governor Longino's speech, Hon George Anderson, of Vicksburg, in a pleasing and captivating speech announced the decision of the judges to be in favor of Mr. Knox, after which Mr. B. W. Griffith, of Vicksburg, presented the medal to Mr. Knox in one of the most appropriate talks ever made in Mississippi College.

R. T. Hilton, of Pearl, won the Trotter medal in the junior contest last night over

seven other contestants. The decision of the judges was announced by Dr. Barrier, of La., in a speech which produced uproarious laughter. Prof. Ellett will deliver an address in the morning.

Snap Shots From the Clinton Commencement.

"If I were a pope, seeking men to canonize, I am sure I could find at least two men in Clinton. The former venerable president of Mississippi College and, the present incumbent."—Dr. Potts.

"One of the essential elements in making this life a success, is enthusiasm, which finds an apt illustration in the burning bush Moses saw, which burned and burned and yet was not consumed."—Dr. Potts.

"We are to be our best and leave the rest with God. A student painter worked on and on, attempting to make a painting; at last wearied by his poor success he fell asleep. The master came along and by a few strokes of the brush completed the picture, making out of it a model of beauty and perfection. When the student awoke he was overwhelmed with joy to see that his own imperfect work had been perfected by the touches of the master's hand."—Dr. Potts.

"I have attended commencements before, but I do not remember to have attended two at once, as you have here in Clinton."—Dr. Fawcett.

"I regard it as a well merited compliment which learning confers on religion to have a sermon on commencement occasions. It comes with a grace similar to a well merited compliment from a well educated daughter, conferred upon a cultured mother. The best possible return religion can make is for the preacher to preach a plain, practical, gospel sermon. However short I may fall of doing this, you may always know that it was my intention to do so."—Dr. Fawcett.

"We are told that whatever in a man's heart he would be, that, in eternity, he is."—Dr. Fawcett.

"If a man is measured by the justness of his thoughts, then surely Paul was one of the justest men the great God ever made."—Dr. Fawcett.

"A man, who liveth like Paul, could say: 'For to me to live is Christ, and to die is gain,' and neither men, angels nor devils could deny it."—Dr. Fawcett.

Request for Prayer.

We are to begin a series of revival services in the Fifteenth Avenue Baptist church, Sunday, June 10th, with Bro. E. B. Miller of West Point, to assist. We ask that God's people unite with us in earnest prayer for a gracious revival.

In sincerity,

G. C. JOHNSON.

Meridian, Miss., June 4, 1900.

Some Choice Men of the Pew.

(College Number.)

CAPT. W. T. RATLIFF.

"There is joy in every spot made known by times of old.
New to the feet, although heads take a hundred times
be torn."

—KRAVS.

Have you Irish blood in your veins? If so, are you proud of it? Why should you not be? The Irishman is the world's enigma. Some pity him and some exjole him, some scorn him and some praise him. Yet he is the man for every body. He is ready for any kind of work. He digs good ditches, he conducts business wisely, he fills positions of public trust faithfully. He is every where in the United States. There are more Irish people in the America than on the Emerald Isle. He is an effervescing vessel of humor. Do not call him a wit; wit is a piercing dagger. He is a humorist; he sets you to laughing, and does not pain you. The Irishman is a warrior. Who were the two most dashing and daring generals of the Civil War? Pat Cleburne and Phil Sheridan. Sargent S. Prentiss has said that the Irishman has fought every one's battles but his own. Pity him, if you feel like carrying coal to New Castle. Scorn him, if you wish to turn up your nose in the air when nobody will observe it. Exjole him and praise him, and you may excite his humor and get a laugh for your pains, and he may sing a snatch of "Bay of Dublin," if his pipe is not in his mouth, but there is no change of expression on his face. The best class of the Irish at home are refined and social. The men are comely and courtly, and the women are truly beautiful. It would be difficult in this world of ours to find specimens of the fairer sex more winsome in manners, better chiseled in bodily form than the women of Belfast and Dubbo.

Capt. W. T. Ratliff is proud of his Irish blood. His father was born and reared in Pike county. That is something. To me it is much to be born in Mississippi. With all the world without prohibitions as to birth, I was born in Mississippi. But Capt. Ratliff is proud of his maternal ancestors. His mother was born in Belfast, Ireland. His grandmother spent her last years in Hinds county, and is said to have been possessed of remarkable attractiveness. She was a woman of good breeding and unusual intelligence. Back in the thirties, she taught school at Society Ridge, Hinds county, and boarded with Elder Benjamin Whitfield, where she became a Baptist. The beautiful and accomplished wife of Blennerhasset scarcely had more devoted admirers in Mississippi than did this noble Celtic woman.

W. T. Ratliff was born in Raymond, Miss., Sept. 16, 1835, just a little too late to see the stars fall or to pass through cold Friday. But I suppose he has seen the stars in wild confusion and gotten close to some very cold should-ers many times since. His father died before the son was born, and the boy lost his mother when he was a little beyond his second year. "What is home without a mother?" What is the world without father or mother? What is a vine without tree or trellis to caress with its reaching tendrils? What greater loss

could the child sustain than to have warm natural affections and no mother around whom such affections may cling and cluster? But Capt. Ratliff had that grandmother. Why are they called grandmothers? This one was such not only in name but in fact, and the boy grew up engrafted back on the stock, enjoying the essence of his mother's love, in the absence of his mother and her love.

Capt. Ratliff spent his boyhood four miles northwest of Clinton. He attended his first Sunday-school fifty-three years ago. It was a union Sunday-school conducted by Robt. Campbell, a student in Mississippi College when it was under Presbyterian control. Mr. Campbell's assistant was Richard Cooper, uncle of the wife of Dr. George B. Eager of Montgomery, Ala. Doubtless they grew discouraged like other Sunday-school workers, but let it be remembered that, after more than a half century, he who was then a boy of twelve summers still speaks kindly of their work. God cannot but bless the faithful Sunday-school worker.

Capt. Ratliff entered Mississippi College in 1852, when the institution had but three teachers. Dr. K. N. Urner was principal. The student had as his companions in study, J. B. Hamberlin, A. C. Caperton, T. J. Walne, J. L. Pettigrew, S. G. Mullins, father of Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary and E. R. Freeman, brother to that sweet-spirited man, Elder John T. Freeman of Starkville, Miss. Capt. Ratliff did not finish his course of study at the college. Some one has charged that his wife "ran off with him." It is to be presumed that he was willing to be stolen, and that he has not regretted his "elopement." His excellent wife has amply paid the College for the "truancy" in the fine work she has done for ministerial education in raising the money to erect Nelson Cottage on the college grounds.

In reply to a question once asked him as to who had exerted the most influence over him for good, Capt. Ratliff said his college associates along with Elders Theodore Whitfield and J. A. Hackett. Honor to whom honor is due. Knowledge of truth brightens the eye, to know we have been useful warms the heart. My soul leaps exultantly to congratulate the man who have made such lasting impressions for good.

Capt. Ratliff has been the servant of the public for many years. Of the Central Association he was clerk seven years, treasurer seventeen years, and moderator six years. He did not fail to attend an annual meeting of his association for thirty consecutive years, and was thirty years an officer of Central Association. He was chancery clerk of Hinds county fifteen and a half years and sheriff four years. Nineteen and a half years in politics, and he is still trying to live a Christian life. He is, indeed, an exemplification of the doctrine of the final perseverance of the saints. In these days, the distance between a man and a public office has been swept with a hurricane's blast, the fallen trunks of the trees have been dashed to the four points of the compass, and if the man can find a straight way to the public office, that all people call straight, he is a genius of the first water. Capt. Ratliff was recording secretary

of the Baptist State Convention three years, and treasurer of that body fifteen years. He was an officer of the Mississippi Baptist State Convention eighteen years. He has been a deacon in the Raymond church since 1867, and superintendent of the Sunday-school of that church thirty three successive years.

Capt. Ratliff was a good soldier in the Civil War. He spent the first year of the civil strife in the infantry, but was transferred to the artillery in 1862. He was captain of a company of artillery from the siege of Vicksburg to the close of the war. Perhaps no company of any army ever mustered into service had more great men in it. In that company were, Dr. Wirt Johnson, Gen. Frank Johnson, former Attorney General of Mississippi, Judge Wiley P. Harris, Col. J. L. Power, now Secretary of State, W. A. Whiting, Thomas Helm, Newell Binkston, and Thomas Atkinson all of Jackson, with George Handy, Robert Goodloe, William Johns and M. P. Simpson of Madison county. A well equipped army of such men would be more irresistible than Xenophon's ten thousand Greeks.

Capt. Ratliff is a wise man. He has accurate use of what he knows, and the power of forecast to prepare him for an emergency. It is his wisdom more than anything else that has recommended him for higher position in church and state, in peace and war. Few men have enjoyed the confidence and support of their associates as has he in the various departments of usefulness. He has risen to favor in all the fields of his labor, and by wisdom has held his position as a permanency.

Capt. Ratliff is a man of a forgiving spirit. He does not cherish ill-will, or brood over real or supposed wrongs. In his long public life, he has of necessity run against angles. He has been compelled to oppose men, and differ from his brethren stoutly as occasion has demanded; yet he cherishes no resentment against any one, and would most cheerfully confer a favor on any man whom he has met on the arena of public contest or in the lanes of Christian endeavor.

Capt. Ratliff is a true son of his *alma mater*. He has labored for Mississippi College with filial devotion. No enterprise is dearer to him. Mississippi College has received his unbroken attachment, his pecuniary aid, his fervent prayers. Its existence has been checked, its course uneven, its reverses many. He has wept tears of joy when financial pressure has been raised, and has smilingly stood under the burdens when they have been heavy. The flight of years has caused no change in his attitude towards his *alma mater*. He enjoys what has been done for the college. The many distinguished men who have attended College, and have blessed the world with their useful lives, are his dividends for expended thought and energy, but his face is set to the future.

God's blessings on the College to the end of time is the limit of Capt. Ratliff's good will for his *alma mater*. He may be called, The Friend of Christian Education. He has been president of the board of trustees of Mississippi College for twenty-eight years, and in all that time he has not had a vote cast against him since the first election, though elected every third year. And now though beyond his three-score years he lives on in the even tenor of thirty years devotion to the college work. Time has not dampened his ardor, age has not slackened his pace. So much for Irish blood. Z. T. LEAVELL.

Why I Became a Baptist.

BY ELDER JAMES G. SIBLEY.

DEAR BAPTIST.

A great number of times the question has been asked me: "Why did you become a Baptist?"

This is quite a short question, but an exceedingly comprehensive one. However, it may be answered even in one brief statement, viz: Because the Baptists are more perfectly in accord with the Bible, both in faith and in practice than any other body of Christians; and their churches constitute the only true churches of Jesus Christ.

But some desire a more elaborate statement of my reasons, and of course, I gladly give it.

Well, as you have seen in my paper entitled, "Why I Quit the Methodists," truth and conscience would not allow me to continue a Methodist, but my zeal for the Lord was not swayed. Yes, I had even a greater desire to be useful. So I began to cast about to see with whom I could cast my lot. I found at once the instincts of my nature inclined towards the Pre-byterians. But while meditating on the matter, it occurred to my mind that I had proven myself to have been in error on one point, and it could be that I might still be in error on some others. A new resolution was formed to the effect that I would institute a further investigation, and examine carefully and closely into what the Bible does really teach in reference to the mode and subjects of baptism, and the requisites to an organization being a true church of Jesus Christ. I had studied these questions for years in men-made books, and had a most particular perception of them already of a certain sort, but I had now concluded that the whole body of my religious faith needed overhauling, except salvation by sovereign grace alone through faith in the Lord Jesus Christ as the divine offering made for sin once for all. This I had always believed. And soon found that humanized theories cannot stand the test of truth, for as soon as these were tried by the words of the Lord Jesus they were found wanting in the important matter of proof. To my surprise I failed to find so much as one single text from which infant baptism could be legitimately inferred. But I did find that in the days of our Lord and his apostles, believers and believers only were baptized. And as to the mode of baptism, I found to my perfect satisfaction, that if Christ were only allowed to define the word, there never would have been any controversy about it whatever. It is perfectly certain that he uses the words *baptized* and *baptism* in Matt. 20:22, and Mark 10:38, in the sense of immersion, submersion, a complete covering up.

And as to the question of the church, of course, my ideas had always been most liberal. But when I came to try these ideas on the grounds of Scripture evidence, I found a church, not to be a world-wide corporation, a gigantic stock company, or an international business "trust" where there are few fat lords and many menials, but a congregation of baptized believers worshipping God in one place and having supreme authority to attend to all their own affairs, under one sovereign Lord and Master, the Christ; among whom the

ordinances, baptism and the Lord's supper, were faithfully administered as memorials, and not as sacraments. And furthermore, I found my Bible to teach, what I had hitherto thought to be the most dangerous and damaging of all the heresies, that the saved of God are saved with an *everlasting salvation*, so that they are not in constant danger of damnation as long as they are in this world. In Methodist theology this doctrine is held up and stigmatized as the mother of anti-nomianism, a sure curse for zeal in the Lord's cause. But I found it to be the true joy of the Lord, especially in times of sore trial, and to furnish special incentives to face all difficulties and be diligent in the work of the Lord. Finding the Scripture to teach these things, and finding the Baptist churches of the present time to hold and teach the same, I quite naturally enough offered myself to them as one who had learned the "way of the Lord" more perfectly.

And now let me speak this word to my Methodist friends who love our Lord Jesus Christ in sincerity out of an honest heart. I this day and in this way celebrate the fourth anniversary of my emancipation from the unscriptural assumptions of Episcopal power and conscienceless control of one man over another in matters of worship and service offered to Jesus Christ our one Lord and Master. I have found the Baptists to be homogeneous to my faith and feelings, and there is among them vastly more real spiritual life and godliness than there is among the Methodists. There is also among the Baptists the deepest, the most profound convictions of duty, and the most exalted estimate and appreciation of the Holy Scriptures as the word of God. Yet the largest and most considerate liberality in keeping with the inspired Word. If you wish to enjoy the freedom the Savior offers to all his saints. [See John 8:32.] I suggest that you do as I did, lay aside Wesley and Watson, Sumner and Ralston, and "search the Scriptures, for in them ye think ye have eternal life, and they are they that testify" of the Lord Jesus Christ and the way his children should serve him in truth and verity. I have met with no larger body of lies in twenty-five years of continuous reading than the book entitled "Summer on Baptism." It is in deed a good thing to be learned, but it is far better to be honest. It is truly a good and blessed thing to be one of the saved of God, your environments being ever so restricted, but it is a much more blessed and glorious thing to be one of the saved of God and a Baptist. I speak advisedly, for I know whereof I affirm. There could be no greater travesty on pure Christianity than popery in any of its forms. The mother of harlots, her daughter and her grand daughter, each and all presume to sit in judgment on men's religious rights and privileges, and to hold their conscientious convictions of duty under Episcopal authority with hooks of steel. They presume to formulate laws, not only without Scripture authority, but defiantly in the face of God's plainest commands, to regulate religious life, and control obedience to the requirements of God's Holy Word, that should be permitted to flow, like the purest waters that gush from

perfumed fountains, unchecked, unchained by human fetters. Oh! Ye redeemed of the Lord, who are hampered and held down by the glamoring edicts of ecclesiastical conferences and councils, know the truth and "break their bands asunder and cast their cords away," and know the liberty and joy that is yours by the blood and by the Word of our Lord and Savior, Jesus Christ.

Logtown, Miss., May 17, 1900.

The Kyger Music Co., Waco, Texas, have just issued their new illustrated 16-page catalogue of their hymn and tune books. Sample copies free on application.

The Harmon Publishing Company of this city have recently issued "A Supplement to the Code of 1892," compiled by J. A. P. Campbell, Jr.

It embraces a reference to the decisions of the Supreme Court construing certain sections of the Constitution and Code, and contains the publication in full of all laws of a general nature together with all amendments to the Code made by subsequent legislatures including the session of 1900.

With a Code and this Supplement one can see exactly the condition of the Statute Law of the State.

So many amendments have been made to the Code; so many general laws have been passed, that this work is an indispensable help to the busy lawyer, and absolutely necessary to the county officer and business man.

It may be interesting to know that the Supreme Court has had under review 47 sections of the Constitution, and have passed upon 411 Statutes of the Code. Subsequent legislatures have enacted 73 General Laws, and repealed or amended 238 sections of the Code.

Price per copy \$2.50, cash to accompany order.

1000 copies of "Bells of Heaven" were used by the recent meeting of the great Southern Baptist Convention at Hot Springs. Of all the books before the committee selected this book as the most suitable. "Bells of Heaven" has reached a sale of 100,000 copies and its circulation seems to have just begun. It is time for Baptist churches to use none but Baptist hymn books. If you want a copy of this great book, send 75 cents to John C. F. Kyger, Waco, Texas.

Hillman College. . . .

. . . For Young Women.

Will make room next session for forty young ladies, on the industrial plan. Board cost them last year about \$3.00 per month. Nice rooms ready furnished for nominal rent.

Apply early for a room. Send for new catalogue.

GEORGE WHARTON, President.
CLINTON, MISS.

THE BAPTIST.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Some Changes in Methodism.

The twenty-third delegated quadriennial conference of Northern Methodists, after a session of four weeks, closed on the 28th ult. In this conference several changes were made, the most important of which was the abolition of the time limit on pastorates. This measure was vigorously discussed at a similar conference four years since. We have felt for many years that wisdom and experience would effect this change. When a pastor goes on a new field, the larger part of the first year is spent in becoming familiar with the situation. Under the old regulation on this point the Methodist ministry largely lost one-fifth of its time in the North and one-fourth in the South. And in the South the same rule of not more than four year's tenure obtains.

It is quite possible, however, that the time limit will be removed in the South before many more summers come and go. Under the present rule North a pastor may remain one year or a life time at the discretion of the bishop. This rule affords the advantage of a life time tenure if the circumstances seem to justify it; or it admits of the removal of a pastor at the close of one year or any year. It abridges no old advantages and opens up many new ones.

The adoption of the amendment providing for "equal representation" marks a departure from old lines. This places on the list of delegates equal numbers of ministers and laymen.

Another change provides for seating women in the conference as delegates.

Two additional missionary bishops were appointed.

It is not wrong for man-made machinery to be re-adjusted; but on the other hand it is wise to make changes. What a man can make, he can also unmake, and most things that men make ought to be unmade.

According to our way of thinking all the above changes were wise, except the appointment of the extra bishops. We would say, appoint no bishops at all, since every God-called preacher is a bishop, according to the Scriptures.

"Let Every One of You."

Reader, will you open your Bible at the 6th chapter of I Cor. and read four verses? Now again the 2nd verse, placing the emphasis on the words, every one, or "each one," as in the revision. If you can get hold of the point set forth in these two words, you have apprehended the central thought of the Convention in asking the Baptists of the South to contribute during the current year \$200,000 for foreign missions. There are some other things lying around this main thought, but for the present let us strip the main thought of all secondary things, and honestly and conscientiously study the principle in its application to ourselves individually. Let us lose sight for a time of the \$200,000 aggregate for Foreign Missions, and with eyes fixed upon the above cited

Scripture and our hearts docile before God ask "what wilt thou have me do?" While all of us could do more for this cause than we are doing, let us for the sake of singling out one definite thing, put out of our minds the idea of intensive giving and take hold of the idea of extensive giving. While in the matter of giving, the word of the Lord admonishes to "strengthen the stakes," it first says, "lengthen thy cords." So let us study the question of increasing the number of givers to foreign missions. To say that one-half of the Baptists of the South give absolutely nothing to foreign missions is a conservative estimate. Then surely our God would say to the Baptists of the South, "lengthen thy cords." Dear fellow-servant, "come let us reason together." God has given you life, friends, loved ones, health, prosperity and salvation. What more do you wish? We owe all to him. "Apart from me ye can do nothing." "It is in him we live, move and have our being." God has given you everlasting salvation, invites you to cast "all you care upon him, for he careth for you," assuring you that "if any man sin, we have an advocate with the father."

Now brother, or sister, does not the divine nature imparted to you in your spiritual birth assert itself and cry out in response to the goodness of God extended to you in Christ Jesus, "Lord send me?" Brethren, we beseech you "by the mercies of God" that you "come up to the help of the Lord, against the mighty." We must "lengthen the cords," and extend the dominions of our dear Lord.

Some churches and some individuals have done well, nearly all they could. But if all will do just a little more, and those who have done nothing will join in the effort we shall see how easily the \$200,000 will be raised, and how happy we shall be in the victory.

If any one who never gave a cent to missions, and who reads these lines, will now do what he can, he will know the exquisite joy that floods the obedient, faithful soul. He shall realize that it is more "blessed to give than to receive," and that the companionship and fellowship of our Lord in living and in giving is the sweetest experience one can know on the earth.

June 7,

1900.

Sunday School.

LESSON FOR JUNE 10, 1900.

BY W. F. YARBOROUGH.

DEATH OF JOHN THE BAPTIST.—Matt. 6:14-29.
GOLDEN TEXT.—Be not drunk with wine wherein is excess, but be filled with the Spirit.—Eph. 5:18.

CONNECTION.

The missionary tour of the Twelve naturally aroused a great deal of interest and was much talked of. The news of their success reached the royal palace and was there the subject of considerable speculation. Herod, the Tetrach of Galilee, advanced a theory about Jesus and his works that led Matthew and Mark to stop long enough to give an account of the death of John the Baptist, whom Herod had beheaded a short while before this.

EXPLANATORY.

Verses 14-16. Herod is here called King Herod. He was the son of Herod the Great and was tetrach of Galilee and Perea. John and Jesus did most of their work in his dominions and hence were subject to him. Jesus seems to have known his true nature, and on one occasion characterized him as "that fox." We have no record that Jesus ever went to Tiberias, the headquarters of Herod, though the latter had great curiosity to see him. It seems that this curiosity was never gratified until Pilot sent Jesus bound to him. All of the Herods mentioned in the New Testament, are connected with some atrocious deed of cruelty. Herod the Great slew the infant children of Bethlehem; his son Herod Antipas beheaded John the Baptist; Herod Agrippa, a nephew of Herod Antipas, put James to death and imprisoned Peter. Though men of blood their conscience did not let them off lightly. The miracles of Jesus at once suggested to Herod Antipas that these mighty works were done by John the Baptist whom he claimed had risen from the dead. It was a superstitious notion common in the East that a man raised from the dead possessed supernatural power, and in this case it was goaded on by a guilty conscience. Other explanations might be suggested, other prophets more likely to rise from the dead, might be named to account for the phenomenon, but Herod insisted that it must be John who was doing these great works.

Verses 17-29. Mark having stated Herod's opinion, at once recounted the circumstances of John's arrest, imprisonment and execution. Herod had signed in divorcing his wife and in marrying the wife of his brother Philip who was still living. Besides, she was the daughter of his half brother. It is quite likely that this guilty union had been brought about by the ambitious designs of Herodias, and now her vicious hate would be turned against any one who dared oppose her. Herod may have hoped to gain John's sanction for his wrong doing on the ground of his high station, but John would reprove a prince as quickly as a publican. He said, "it is not lawful for thee to have thy brother's wife,"

THE BAPTIST.

and thus brought down on his head all the fierceness of a woman's scorn.

Herod was impressed with John's candor, and knowing him to be a holy and righteous man desired to shield him and keep him a prisoner. He loved to be stirred by John's preaching, but his will power was so weak that it did not lead him to obedience. He would doubtless have released John but for the influence of Herodias. The wicked woman waited a year or more until finally a convenient day for the execution of her wishes came. It was Herod's birth day and he celebrated it with a royal feast. Such Bacchanalian feasts were quite common among eastern kings and the officials and courtiers of their realms were usually invited. If Herod was making any attempt to imitate what he had doubtless seen at Rome, the debauchery and drunkenness must have been shameful. As the feast progressed and wine flowed freely, Herodias' daughter Salome, came in, probably at Herod's request, and danced for the men. There were probably no women present, and such dancing, though not uncommon, was highly disreputable. It was a kind of a "solo dance," and must have been indecent. To the men inflamed with wine the sight was pleasing, and so delighted was Herod that he foolishly promised anything she might request, even to the half of his kingdom, a form of promise quite common with ancient kings. He ratified the promise with an oath: Herodias had probably sent her in, since Matthew says she was put forward by her mother, and Mark represents her as going to her mother to ask her what request she should make. It was Herodias' opportunity, and she said "the head of John the Baptist."

She probably demanded to see the head that she might know positively that her request had been complied with. Herod was greatly grieved, but he was too weak a man to oppose such a woman, and did not have the courage to break a bad promise, for fear of being ridiculed by the courtiers, who would insist on the sacredness of his oath. He forthwith sent an executioner to bring the head of John in a charger—a large dish. That must have been a gruesome, ghastly burden that the young woman, with cheeks still flushed with her recent exertion from dancing, bore in to her mother. Enough to make her heart-sick and faint, had it not been for the depths of degradation and heartlessness to which such a daughter of such a mother must have come. It was enough to put an end to the orgies of that night and send the drunken revelers away to their homes to sleep off the impressions of that awful hour. They were probably used to such scenes and soon forgot this one, but Herod never forgot it. It was a rude awakening that came to the rugged Forerunner that night in the dungeon of Macherus as the soldier roughly and uncereemoniously executed his commission; but who would not rather be John in his cell than Herod on his throne? The dungeon was left with one tenant less but heaven had gained one hero more. Sadly his disciples took the mutilated body and laid it away to rest while they carried the gloomy tidings to Jesus—all that was left for them to do.

PRACTICAL POINTS.

1. There is no telling to what lengths of crime a weak man may go under the influence of a bad woman. If Satan ever succeeds in incarnating himself in the world it will be in the form of a wicked woman. A good woman is the best of mortals while a bad one is the worst.

2. Wrong doing in one thing renders it harder to do right in another. Herod's sin with Herodias and his debauched condition at the feast, but poorly prepared him for the fight which his conscience indicated he ought to make. It was a poor, confused idea of right that led him to think that his oath bound him to do wrong.

"Bells of heaven" has no superior as a hymn and tune book. It is a Baptist book and should be in every Baptist church.

To Subscribers.

DEAR BRETHREN.

This is the time of year when newspapers get very little money, but need as much as at any other time. I presume quite a number of subscribers to THE BAPTIST are not paid ahead and that some are even behind. What each one owes is a small matter in itself and to the one who owes it, but the aggregate of these small amounts would be considerable, and would help our paper tide over the summer months. Now, brethren, we ought to pay these amounts. Will we not do so? Let's take THE BAPTIST by surprise by each one of us sending in at once the amount we are due and adding an advance subscription where it is possible. Many can do this, I am sure, and need only to have their attention called to the matter. Each Baptist in the State is responsible for the success of our paper. Let us make a pull all together and remove any cause of financial embarrassment, so that our paper already so helpful to us, may become even more so through our faithfulness.

Truly,

H. F. SPROLES.

A Card of Thanks.

We are again at home and our baby is almost or quite well. Please thank the brethren and sisters who so kindly sympathized with us and prayed for baby's recovery. I never knew before that there was so much of the "milk of human kindness," even in the hearts of God's people. I can never express the gratitude of my wife and myself to our friends for their unbounded kindness.

May God bless you all, and reward each of you for remembering one of "His little ones."

Fraternally,

W. A. McCOMB.

The greatest body of Baptists that meet in the world is the Southern Baptist Convention. It was the fitting thing for the committee to select the great Baptist hymn book, "Bells of Heaven," for use in its recent session at Hot Springs.

'Jackson's Most Popular Store.'

JONES BROS. & CO.'S

MAMMOTH RETAIL STORES.

Wash Waists.

White Lawn Waists, open-work yokes, new luan dored collars and cuffs, all sizes, at 50c. each.

Percal waist with white leno yokes, or with two rows Val inserting, laundered collars and cuffs, all sizes, 50c. each.

Sea Island Percal waist, in the latest colors, all sizes, at 75c. each.

White lawn waists, with two rows embroidery inserting, new collar and cuffs, all sizes at \$1 each.

Beautiful fine fine lawn and embroidery waists, at \$1.35, \$1.50 and \$2.

Dress Goods Bargains.

Fine figured Organdies, White Lawns and Piques, at 10c. a yd.

Heavy welt White Piques at 15c. a yard.

15c. White Dimities, at 10c. a yard.

Pure White French organdy, 66 inches wide, 35c., 40c., and 50 c. a yard.

Silk Stripe Wool Challies, 38c. a yard.

Plaid and Plaid Skirtings, 50c. a yard.

New Serges, 50c. a yard.

New Poplins, pastel shades, at \$1 per yard.

44-inch Satin Solides, \$1.25 a yard.

40-inch Black or White Glorias, \$1.25 a yard.

New Linen lined Blister Crepons, at \$1.25 a yard.

McCall's Patterns 10 and 15 cents.

Fashion Sheets free. Send us your

subscription for McCall's Magazine;

only 50 cents a year.

Skirt Bargains.

Heavy black Taffeta silk skirts, lined and interlined, at \$6.75 and \$9 each.. They hang and fit perfectly.

Tan, Brown and Black Venetian Skirts, tailor seams, lined and interlined, perfect fitting garments at \$5.50 each. The material this skirt is made of sells for \$1.25 a yard.

Brown and gray Cheviot skirts, black silk applique on front and back, lined and interlined, made by tailors. Our price, \$4.50.

Black broadad silk skirts, box pleat back, percaline lined, at \$4.50 each.

Black broadad silk skirts, plain back, lined and bound, at \$3.50 each.

Black serge skirts, applique trimmed, box pleat, percaline lined, at \$2.95.

Black serge skirts, box pleat back, lined throughout, at \$2 each.

Black brilliantine skirts, cambric lined, at \$1 each.

Black duck and white pique skirts, 50c. each.

Brown crash skirts at 25 cents each.

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Ministers and Churches.

COFFEYVILLE.

Coffeyville is a first-class church. She sent her pastor to the convention, and pays his salary monthly. Her prayer meeting, Sabbath school, Woman's Aid Society and Baptist Young People's Bible Society are all in good spiritual condition and in fine working order. Received by experience and baptism, three, by letter, one.

The painter's brush has just put the finishing touches on the pastorium. It's a beauty.

The Lord willing, we will commence a series of meeting on the second Sunday. Pray for us.

Fraternally,

W. L. A. STRANBURG.

TOCCOPOLA.

I serve four churches, but at present I wish to speak of only one of them.

I was pastor of Toccopola church last year, and am also serving the church this year. I am very much gratified at the marks of improvement in the spiritual life and energy of the church. The Sunday school has greatly improved, and is planning to observe "Children's Day," the fourth Sunday in June.

The attendance at the Saturday meeting in May was the largest we have had since I have been pastor there, notwithstanding the farmers were very busy. A very large congregation on Sunday. I hope the church is growing also in the grace of giving.

Fraternally,

W. I. HARTIS.

Hillman College Commencement.

The closing exercises of Hillman College were of unusual interest.

Dr. A. J. Fawcett, of Hazlehurst, on Sunday night preached the Commencement sermon, which was highly appreciated. On Tuesday night the graduating recital of Misses Henry and Kirkland, in voice and elocution, was very favorably received by a large audience.

The graduating class found twelve young ladies awaiting diplomas, who in their essays, readings and music acquitted themselves handsomely.

The address to the graduating class by Dr. Charles Hillman Brough was one of Dr. Brough's best.

The music class under Miss Bond has surpassed anything in the history of the college. Altogether, the exercises were of a very high grade. The attendance was good, and the friends of Hillman College

were greatly pleased at the excellent display made.

The college has enjoyed unusual prosperity, both in numbers and in efficiency of work. There were more students enrolled than for any year in the last decade or longer.

The success of the college is now well assured. The future is bright with promise for this famous school. Young ladies seeking first-class advantages now go no further than here to find them. Dr. Wharton, the President, looks for a much larger attendance the coming session.

He Saved His Client.

A man was under arrest lately for highway robbery. The evidence against him seemed to be conclusive, for several persons had seen him in the act. The day before the trial, his lawyer required him to take a bath, to have a barber shave him and dress his hair, and then had him arrayed in a suit of clean clothes. When the case came to trial, not one of the witnesses was willing to swear that this was the man who attempted the robbery. A clean face, neatly brushed hair and clean clothes had made him look like another man. Will our boys act on the hint?

EXCURSIONS TO THE WEST.

The Iron Mountain Route will sell tickets to points in Arkansas, Texas, Louisiana and other western states at one fare, plus \$2 on the following dates: June 5th, 19th, July 3rd, 17th, August 7th, 21st, Sept. 4th, 18th, October 2nd and 16th. These tickets will admit of stop-overs at any point desired on the going trip 15 days, good three weeks to return. The IRON MOUNTAIN is the through car line and fast mail route. For rates and other information address,

Ellis Farnsworth, T. P. A.
H. D. Wilson, P. & T. A.
314 Main St., Memphis, Tenn.

For the WEST

—TAKE THE—

CHOCTAW ROUTE!

Twenty-five miles the shortest line.
Elegant Passenger Service.
Quick Time.
Free Reclining Chair Cars
and Pullman Sleepers.

Memphis to Hot Springs Without Change.

This is the only line operation through cars between above points. For full particulars, address
P. D. BLACKMAN, C. H. ANGLE,
Trav. Pass. Agent, Com. Agent,
Chattanooga, Tenn. Atlanta, Ga.
J. H. HOLDEN, Traffic Manager,
Apr. 17 yr Little Rock, Ark.

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The POPULAR LINE

ST. LOUIS, CHICAGO, ST. PAUL,
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ALL POINTS.

North, East and West.

CAIRO, MEMPHIS, NEW ORLEANS,
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ATLANTA, AUGUSTA,
CHARLESTON, SAVANNAH,
JACKSONVILLE, TAMPA,
PORT TAMPA, MIAMI, and

All Points in the Southeast.

Elegant vestibuled first-class coaches with smoking room and complete toilet rooms and lavatories for ladies and gentlemen. Porter in attendance, charged with the comfort of passengers. Also vestibuled Pullman Palace Sleeping Cars, with Drawing-Room and Buffet, between St. Louis and Mobile, New Orleans, Montgomery, Thomasville and Jacksonville, Fla.

E. B. BLAIR,
Traveling Passenger Agent.
Jackson, Tennessee.



D. P. HENSLEE, Doe Branch, Ark.

Dear Dr. Woodard:—I write you a letter to let you know that I am now entirely well of cancer. Your oils have worked a miracle in my case, for I did not think myself that it would cure me, as I had tried so many remedies that I had just about given up all hopes of getting well. But just think! I am again sound and well. Oh, how I wish that I had seen your advertising sooner, for it would have saved me much anxiety and many dollars. I will soon be down to the city and I will call on you. Yours thankfully,

D. P. HENSLEE.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, piles, fistula, ulcers, eczema, and all skin or womb diseases. We have cured thousands of afflicted people within the last six years. Many patients cured by correspondence. Readers having friends afflicted, should cut this out and send it to them. A book sent free giving particulars about the oils. Address,

DR. R. E. WOODARD,
502 Main St., Little Rock, Ark.

THE WEST.

THE BEST WAY

—IS VIA THE—



and Hot Springs R. R.

The very low rate of

One Fare for the Round Trip

Is offered by the above lines for this Convention. A rare chance to visit the great Government Reservation and health and pleasure resort. Descriptive and illustrated matter on Hot Springs mailed free, and information as to schedules of special trains and other information desired will be promptly furnished by addressing H. C. Townsend, G. P. & T. A., Iron Mountain Route, St. Louis, Mo.; R. T. G. Matthews, T. P. A., Louisville, Ky.; I. E. Rehlander, T. P. A., Chattanooga, Tenn.; Ellis Farnsworth, T. P. A., Memphis, or J. C. Lewis, T. P. A., Austin, Texas. April.

Republican National Convention, Philadelphia, Pa., June 19th, 1900.

For above occasion Queen & Crescent Route will sell round trip tickets to Philadelphia June 15th to 18th, inclusive, at rate of one fare (\$30.50), final limit June 26th, 1900. Five hours time saved by taking Queen & Crescent Route to Washington, Baltimore, Philadelphia and New York. For further information apply to R. W. Bonds Ticket Agent; A. L. Roby, T. P. A., Meridian, Miss.



JESSE FRENCH PIANOS

AND ORGANS HAVE BEEN RECOGNIZED AS THE MOST POPULAR INSTRUMENTS IN THE WHOLE SOUTHWEST FOR NEARLY THIRTY YEARS.

Our FACTORIES are among the LARGEST in the U.S. CATALOGUE FREE.

Jesse French Piano Organ Co.

HOME OFFICE ST. LOUIS, MISSOURI

Branches, Agents & Representatives in all Large Cities

Y. M. C. A. Conference, Asheville, N. C., June 15th to 25th 1900.

On account of the Southern Students' Conference of Y. M. C. A. workers and Conference of Young Young Women's Christian Association to be held at Nashville, N. C.: June 15th to 25th, 1900, the Queen & Crescent Route will sell tickets to Asheville on June 13th, 14th, 15th and 16th at rate of one fare for the round trip, with final limit June 28th, 1900.

R. W. Bonds, Ticket Agent, A. L. Roby, T. P. A., Meridian, Miss.

YOU MAKE \$5.00 A DAY EASY
Gold, Silver, Nickel and Metal Plating.
At home or traveling, taking orders, using special
Fred. Gray's Machines. Plating Watches,
Jewelry, Tableware, Bicycles, all metal
goods. NO EXPERIENCE. Heavy plate.
Modern methods. No toys. We do plating,
make outfits, all sizes. Complete.
All tools, tubes, materials, etc., ready
for work. The Royal, new digital
process, quick, easy. We teach you the art, furnish
formulae, free. Write today. Samples, samples, etc. FREE.
FRED. GRAY & CO., Plating Works, CINCINNATI, O.

Deaths.

Henry L. Winters.

Henry L. Winters died in New Orleans on February 6, 1900, while under treatment.

WHEREAS, Our wise and loving Father, who chasteneth his children not in anger nor in wrath, but in purifying love, hath laid his everlasting arms beneath our dear, suffering brother, Henry L. Winters, and lifted him to Himself, from whence he cannot come, but we must go, we, who loved him so and appreciated his grand and true character and ready help in every good work pertaining to the Master's kingdom,

Our army of the living God,
At His command we bow;
Part of the host have crossed the flood,
And part are crossing now.

Be it Resolved, 1st. That we tender a copy of the resolutions to the sorrowing family of the deceased, with our very deepest sympathy.

2d. That a copy be sent for publication to our State denominational paper.

3d. And a copy placed on the records of this, the Rodney Baptist Church.
Respectfully submitted,
MRS. N. O. THOMPSON,
W. B. THOMPSON,
P. G. HAMMETT.

Mrs. Neppie O. Thompson.

At L'Esperance, near Rodney, Miss., on the 29th day of March, 1900, Mrs. Neppie O. Thompson passed away.

WHEREAS, Death has again invaded our church and taken our beloved sister, Mrs. Neppie O. Thompson, to her eternal rest; therefore, be it

Resolved, That in her death the church loses one of its most valued, consecrated members, who was ever foremost in every movement for the advancement of the cause of Christ.

Resolved, That we extend to the bereaved husband our sincere Christian sympathy in this affliction, pointing him to Christ, the never-failing source of comfort.

Your committee feel constrained to say that they are impressed with the idea that God is calling those who are ripe for the harvest.

"We see, but we see it through our tears and sighs—

The parable sweet is but dimly read;
Else to the heavens we should lift our eyes,

Never bemoaning our loved as dead.
The fairest blossom in all our home

Suddenly fades from our loving eyes.
Dead? No; the Lord hath only come

For lilies to plant in Paradise."

I. E. HERRING,

Substituted Com.

Married.

Hooker—Nelson.

At 5:30 o'clock on the evening of the 31st day of May, in the Baptist church at Carrollton, Miss., Rev. Rufus W. Hooker and Miss Lilla G. Nelson, daughter of Rev. V. H. Nelson, were united in the holy bonds of wedlock.

Mr. Hooker is our missionary, working in co-operation with the Foreign Mission Board of the Southern Baptist

Convention, at Leon, in Mexico. He is a graduate of the Southwestern University, at Jackson, Tenn., and received his theological training at Crozer Seminary.

Miss Lilla graduated from the Blue Mountain Female College one year ago. She is a charming young woman of cultured mind and heart, is a member of the Baptist church at Carrollton, Miss., and is qualified to adorn any station in life. She grew up in the house of a Baptist preacher, who has been a missionary of the Convention Board of the Mississippi Baptist State Convention for more than a dozen years. The sacrifices and service of a Baptist preacher's wife is no unheard-of thing in the home of our efficient missionary, Rev. V. H. Nelson.

The Baptist church was beautifully and artistically decorated for the occasion by the friends of the bride, Miss Eleanor Erskine, with exquisite taste, planning the design of decoration.

Dr. Stephen A. Eggleston was the groom's first man and Miss Byrd Nelson was maid of honor. The other attendants were Mr. Lee Richardson and Miss Etta Roach. Messrs. Orman Lee and Jeff Hart were the ushers. The nuptial party was preceded to the pulpit rostrum by little Stella Byrd, of Jackson, Miss., who bore a waiter of beautiful blushing roses.

Mrs. Gard rendered the wedding march, accompanied by the violin, in the hands of Mr. S. E. Moore, and the bass viol of Mr. J. E. Moore.

As the bridal party was entering the vestibule of the church Miss Jessie Buckland sang "Answer," by J. S. Robyns.

The ceremony was performed by Rev. R. A. Cochran, of Cleveland, Miss.

When the ceremony was ended carriages were waiting to bear the bride and groom with their friends to the train, which was to carry the young couple to the home of the groom.

The minister who celebrated this union of loving hearts wishes his dear friends a long and useful service as missionaries of Jesus' gospel, in a foreign field.

R. A. COCHRAN

Cleveland, Miss., June 1, 1900.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,
Sole Manufacturer, P. O. box 639, St. Louis, Mo.

For sale by all druggists.

READ THIS:

Vicksburg, Miss., Jan. 8, 1900.
I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle. I feel that I am permanently cured. I make this statement from a sense of duty that I owe to those likewise afflicted and trust that they will take advantage of the information and realize the truth of my assertion.

G. H. FOSTER.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach and Bowels.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.

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Parkersburg, West Virginia.

MOZLEY'S LEMON ELIXIR.

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.

Harry Adams,

No. 1734 First Ave., Birmingham, Ala.

MOZLEY'S LEMON ELIXIR.

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.

Mrs. E. A. Beaville.

Woodstock, Ala.

A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation, (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.

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Woman's Work.

CENTRAL COMMITTEE.

MRS. J. W. BOZEMAN, President,
Meridian.
MRS. W. R. WOODS, Secretary,
Meridian.

A Letter to Our Woman's Missionary Societies.

We are now in the midst of the last quarter of our current year's work before the meeting of our State Convention. It is a pleasure to note substantial progress in our work during the last quarter. There are indications of renewed zeal and well-directed effort on the part of our Baptist women. Old societies have been revived, new ones have been organized, and are pressing forth to bear the burdens and heat of the day in sending the gospel to the destitute. They are rapidly becoming centers from which flows out an influence stimulating others, who have been too long inactive, if not wholly indifferent to the duty and privilege of saving those for whom Christ died.

I could wish, as secretary of Woman's Work in Mississippi, that this quarter be the most fruitful, not only of the year, but of all the years in the history of Woman's Work in the State. Why may it not be? There are more faithful women than ever before. They are quite as consecrated, they are probably more intelligent, they have better facilities in the way of well-matured plans of work that are not experiments, but such as the ripest wisdom of our Southern Baptist Convention has devised.

New lines of railroads running in every direction, brings to us the news from Macedonia, saying, "Come over and help us." To disregard that cry is to turn a deaf ear to the voice of our Master, who said: "Go and make disciples of all nations." We can only clear our skirts of the blood of souls by heeding the cry for help from those who are perishing for the bread of life. There are many noble servants of God in our State who are engaged in preaching the word to the destitute. They must abandon the work unless we sustain them by our material gifts.

These gifts can be greatly multiplied by a little effort on our part. Let us work, sacrifice and give this quarter as we have never done before. Let us strive to stimulate others to give. Let us send the efforts of our pastor to share all contribute to the Lord's cause. Let your Secretary report at the convention in July that every dol-

lar promised is paid. Lord help us to do this.

MRS. W. R. WOODS,
Sec. Cen. Com.

Meridian, Miss., May 28, 1900.
Dear Sisters of Chickasaw Association:

I take this opportunity to greet you. The names of some of you are known to me, and it would be well if I could fill out all the blanks on my list of churches. Very soon now I will distribute literature and blanks for quarterly report. I am sure it would stimulate all of us to have a report from many, if not all, our churches.

Are you going to the convention in July? I hope so, as the meetings will be of untold benefit. Please let me have the NAMES of your SECRETARIES, so the literature will reach you in time for a prompt return of reports to our Secretary of Central Committee.

I hope we shall have an encouraging report to send to the convention from Chickasaw Association.

Yours in the work,

MRS. CHARLES F. WOODS.

An Urgent Appeal for State Missions.

The minds and hearts of our Ladies' Missionary Societies have been engaged in the innermost of Home and Foreign Missions for the last few months. Our State Board must now claim our time and prayers, and our contributions. The Board is in dire need. Unless a vigorous effort is made, the State work will be greatly embarrassed. There will be a large deficit. Our State missionaries will suffer. This must not be. Let every society in the State make a special effort during this month. Let us give liberally, and prayerfully endeavor to get individuals and churches to contribute. We have done well for the Home and Foreign Boards; let us do our best for the State Board. We can do so much in the time still remaining to us. Let us redeem every moment in the name of Him whom we serve. He gave himself for us. Will we not put into this treasury much of our earthly possessions to help the cause for which our Redeemer died? Sisters, hand-maidens of the Master, let us heed His call.

MRS. W. R. WOODS,
Sec'y Cen. Com.

Witnessing Against Themselves.

Our Roman Catholic friends are too impatient, when allusion is made to the want of a pure morality in the South American priesthood. Three hundred years back Las Casas, while extolling the

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frars, spoke very disparagingly of the secular priests. Now the Jesuit Colberg, described them, at least in Columbia, Ecuador and Peru, as having fallen into slothfulness together, from which dissoluteness is not far removed. Father Huonder, at the late Catholic Congress of Germany, says: "There are millions there who only need a good priest to become again zealous Catholics. O Germany, thou canst help. Thy poor and moral men and women are the true apostles that are here required."—C. C. C. from *Alleghene Mission Zeitsch.*

Beginning at Jerusalem.

On Friday, the 24th of September last, there was held in the city of Pernambuco, in the prayer-meeting room of the Evangelical church, the first meeting of persons interested in the evangelization of our (the Brazilian) Indians. It was resolved to issue an appeal to evangelical congregations in Brazil and in foreign countries to grant spir-

itual, moral and pecuniary aid, so that the work may be set on foot, and that we may be enabled to help any who are already found to be at work in this direction."—Translated from O. Estandarte, of Sao Paulo, Brazil.

Too Hard for the Saints.

"A Catholic guide was asked by the traveler whom he was escorting: 'Why is there not a saint standing on yonder pedestal as usual, but the Lord Jesus Himself?' The guide answered: 'Only see that place is too dangerous, it is too hard a tug for the saints; in such a danger as this, no one but the Lord Christ Himself will suffice.' We may as well say that of our age."—*Berliner Missions Berichte.*

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Temperance.

Great Friends to the State.

The gamblers who conduct the various race tracks in New York State claim to be great friends of agriculture, because the law compels them to pay money which is given to the county fair associations. As well call a saloon-keeper a friend patron of education, because some of his license money goes to support schools. I heard of a highwayman holding up a dutchman and robbing him of two hundred dollars. The dutchman said to the robber, "Won't you give me two off for cash?" and he replied, "Yes, I will be generous," and handed him four dollars.

A saloon man was telling me about the liquor traffic keeping up the schools and paying more taxes than any one else, that was when the State made an appropriation of \$300,000 and said the license money, fines and forfeitures should go the fund and the deficit should be from the general fund. He said there was five saloons in Shubuta and they paid \$200.00 each into the State treasury, and not a dollar to the corporation. I asked him how much was the average receipts for the saloon, and he said about \$5,000 each, making \$25,000 spent over the bar for liquor, and they were generous and they gave us back \$1,000 to educate our children with. He was also a merchant and I asked him if he was to pay \$4,800 interest for the use of \$200.00, how long would he be in business, and that was what we were doing in order to have saloons in our town.

Some people think saloons make the gentle showers come at the proper time, and the sun shine just right, and the crops worked at the right time, and fertilizer assimilate, and the yield increase, keep the price of cotton up and puts money in the country, and makes times easy. If we had to keep the saloons and our families too, what would it be? But in this, Clarke county, the saloon is a thing of the past.

Wilcox County, Alabama.

The Wilcox Progress and Wilcox New Era in advertising the county for the Christian and moral men to move there, says that Judge Moore in his charge to the county grand jury said it was useless to refer to the violation of the prohibition law as no results would be obtained. The illegal sale of intoxicants was going on in the county, but the court was powerless to stop it; grand juries failed to indict, petit juries failed to pun-

ish. There is seventeen good and true men selected from all parts of county, they take a solemn oath in the presence of God and all those witnesses in the court house and kissed the Bible that they would faithfully inquire into all the violations of law and find true bills against the violators that would perjure themselves, or in other words had sworn to do a thing they would not do, and jury number 1 and 2, composed of twelve select men each, had sworn to a lie when they swore they would find according to law and evidence.

That would be a fine county for a man to move into, would it not? Sometimes counties are slandered. I remember once of calling a State Convention of prohibitionists to meet in Jackson, and where I did not know who to write to, I directed the postal to The Best Prohibitionist.

One of the postals was sent to Pickens, Miss., and the postmaster was also a saloon-keeper, and he returned it to me saying, "There were no Prohibitors there, they had all gone to Texas, the snakes were bad and everybody drank." I published both cards in the N. O. Picayune and said we should send missionaries to Madison county, and when the county of Madison was called four delegates responded, and one of them was Bro. Wadlington, the Representative in the Legislature.

No, I think temperance literature and gospel missionaries should be sent to Wilcox county, Alabama.

W. H. P.

The Wilcox County, Ala., New Era

Says the reason for the failure of the Prohibition law is that public sentiment does not encourage the punishment of the violators of the law, and demands the repeal.

There is a great deal of sophistry on the prohibition question unworthy of a school-boy's composition. For instance, it is said it is a bad thing to have laws which are not enforced. Is it not a worse thing to have laws which decent men cannot respect laws, which instead of reflecting the sentiments of the best classes of people in the county, only mark the level of morality among the lowest and vilest.

Shall we go around, among horse-thieves, train-robbers, safe-breakers and thugs, and ask them what kind of laws they are willing to obey? Shall we put in our Statute books only laws that can be enforced without difficulty?

And if we find something particularly favored by these classes, something which will make a great deal of trouble if we attempt to en-

force it, shall we legalize this thing and encourage it, no matter how much mischief it may work among men? If we ought not to do so with reference to other things, why do so with reference to the sale of liquor? Liquor selling is more dangerous to society than gambling, more dangerous than counterfeit money, more dangerous than any other one thing now placed under the ban of the law.

Why not be consistent, and treat liquor selling just as we treat other dangerous things? Alabama has a law prohibiting the sale of a low grade of kerosene oil. Now alcohol kills dozens where kerosene kills one; alcohol burns dozens where kerosene burns one.

I venture to say the prohibitory law of Wilcox county has improved the character and lives of many people. The saloon-keepers have been forced to go into some decent business, which has made them and their wives and children better. Many a young man who would have been subjected to temptations has been saved by a law shutting up saloons. Many a man who has long carried the appetite for strong drink and would have been tempted by the open saloon has gained strength to reform and become a useful member of society. License gives the young and weak no chance. The State, instead of protecting and trying to save this class, joins with their enemies to kick them down. All liquor laws are opposed by liquor men and their sympathizers.

From an Old Newspaper.

Here is a newspaper clipping a quarter of a century old:

Hon. Edward Everett: What ardent spirits have done in ten years in the United States:

1. It has cost the Nation a direct expense of six hundred million of dollars.
2. It has cost the Nation an indirect expense of six hundred millions of dollars.
3. It has destroyed three hundred thousand lives.
4. It has sent one hundred thousand children to the poor house.
5. It has consigned at least one hundred and fifty thousand persons to the jails and penitentiaries.
6. It has made at least one thousand maniacs.
7. It has instigated to the commission of one thousand five hundred murders.
8. It has caused two thousand persons to commit suicide.
9. It has burned or otherwise destroyed property to the amount of ten millions of dollars.
10. It has made two hundred thousand widows and one million of orphan children.

The Cost of Drinks.

A glass of beer costs five cents. There are 640 glasses in a barrel, so that the retailer receives \$32 for every barrel of beer he draws. The profit is something like 400 per cent. At least 17,000,000 barrels of beer were consumed in this country last year, for which the drinkers paid the aggregate of \$544,000,000. Whisky and other strong drinks average seven cents a glass, or \$4.48 a gallon, at retail. About 78,000,000 gallons were imbibed in this country last year, the drinkers paying therefor nearly \$900,000,000. Imagine the hulabaloo that would be raised if the retailers of groceries and provisions charged such tremendous profits on their goods. Now, supposing this \$900,000,000, spent yearly for drinks that do no good, were saved, or spent for articles of use or real comfort. That vast sum would buy a good suit of clothes for every one in the land, give every woman a decent dress and bonnet, and clothe and shoe every child.—Temperance Department, Coast Beacon.

Ban on Cigarettes.

Chicago business houses are putting a ban on cigarette smoking by employees, saying the habit is incompatible with efficient service. Absolute prohibition has been declared by three large firms and one railroad, and others are expected to follow this initiative. Aside from effects on the mind, it is claimed that nicotine is doing such physical injury to clerks and office boys as to cause loss to employers. One firm has started a fund to be subscribed to by twenty business houses, who are asked to join in a crusade against the use of cigarettes by the employees of the large department stores and the factories in Chicago.

By the prohibitions already enforced 1,100 employees are affected. Of these 80 per cent. are boys under eighteen years old. Of these boys it is estimated that 600 who now are abstaining from cigarette smoking formerly were smokers. The objections made by the employers, which led up to the prohibition of cigarette smoking by employees were as follows:

That the smell of nicotine from the breath of employees is annoying to customers and other employees who are not users; that nicotine demoralizes the employee and effects his honesty; that cigarettes make the employee nervous; that they stunt his mental growth, before his memory and prevent and alert intellect; that physically they effect the employee so that he cannot give the best service to the employer.

The fact that a number of business houses have taken this action spontaneously has convinced the officials of the Anti Cigarette League that hundreds of other concerns are ready to join the crusade. In a few days Miss Lucy Page Gaston, superintendent of the League, will send out a circular to ascertain the possibilities of organizing a society for the prohibition of cigarette smoking among employees.—Chicago Tribune.

B. Y. P. U. Department.

BY W. P. PRICE

CINCINNATI, JULY 12-15

To those who have written inquiring the cost, and what route we would take to Cincinnati, I will say this:

All the railroads offer one fare for the round trip; the hotels and boarding houses will take care of us for \$1.00 per day.

By way of the Illinois Central, from Winona to Cincinnati and return, the fare will be \$17.65; from Jackson it will be \$20.00.

On the Southern it is the same; \$17.65 from Winona, and \$20.00 from Jackson, by way of the O. & C. to Birmingham, then the Southern.

If we can as many as twenty of us get together at Winona or Jackson, the Southern will give us a through coach, and sleeper if we wish, and I suppose the Illinois Central will do the same.

Let all those who have not sent their names, do so as early as possible. We can go over either one of the above named roads that we choose, the cost being the same. It would be better for us to all go together, so as to enjoy fellowship one with another. It will be the largest Baptist gathering thus far the world has ever seen, unless all signs fail. Don't fail to go if it is possible for you to do so.

"The Bible, in the mother tongue, without note of expert or comment of scholar, without a priestly shadow to darken one luminous page—the naked Bible, the Father's message to men, naturally makes Baptists."

This is one sentence from the speech of Dr. Carroll at Hot Springs, which by common consent, is the grandest speech ever delivered to a Baptist Convention. It is going the rounds of the papers now, and if you live and die without reading it, whether you are a Baptist or not, you will have missed one of the best productions of modern literature, and no mistake about it. Let every old Baptist see to it that every young Baptist in the sphere of his acquaintance has an opportunity to read it.

It would not be a bad thing to have it read by installments in all of our Unions throughout the State, as it is to be printed in tract form.

Until that shall happen, I propose that Dr. Carroll be invited to attend our State Convention at Jackson and deliver this address—who will second this motion? Of course we would have to pay his expenses, but it would be worth some-

thing money cannot buy to have him come. All of us young folks ought to hear this speech, and as a member of the Centennial Committee, I move that Chairman Ellis be requested to extend the doctor an invitation to come to the convention—an urgent invitation.

In the event he does come, and he will come if we urge him to do so, let every young Baptist that has sense enough to keep out of the Asylum, when he gets to Jackson, go and hear him. A Baptist is young—until he gets old.

Of course this would be out of place on this page, if all our Mississippi Baptists were not young people—this being true it will go here as well as elsewhere in the paper. And this gives me the opportunity to say, that this young peoples' movement, has no better supporters, than is found in our aged brethren, who for half of this wonderful century, have been leaders of the Baptist hosts in Mississippi. May they fall, when they do fall, on some high place in the field, and their mantle cover the shoulders broad and strong of men and women trained by them, to walk in the Master's ways for the children of men.

DAILY BIBLE READINGS.

Monday, June 11—I Samuel 4.
Tuesday, June 12—I Samuel 5.
Wednesday, June 13—I Samuel 6.

Thursday, June 14—I Samuel 7.
Friday, June 15—I Samuel 8.
Saturday, June 16—I Samuel 9.
Sunday, June 17—John 15:10.
Prayer-meeting topic—Abiding in Christ.

(The daily readings appear in full in the Baptist Union and are used here by permission).

Some Mission Offerings.

The month of May opened well with \$90.00 from pastor Anding whose work at Summit, Johnston and Bogue Chitto bespeaks the faithful pastor and earnest preacher that he is. W. S. Rogers feeds the sheep at County Line and New Zion, and gets clippings for missions worth \$84.75. W. P. Chapman is over in Rankin County Association and is hard after one-fourth of the entire Associational apportionment, with good prospect of reaching \$100.00, which he thinks is about what his churches will do. Beulah means happy, and that is what pastor Lewis of this church is when their last quarterly work reached \$31.55, with a promise of more in the future. Flora sends greetings with \$26.25, and Crystal Springs adds \$10.80 to

April Home Missions; while from Bethel, so often in days long gone, but not forgotten, a veritable house of God, is a helpful letter and \$20.00 for State Missions. W. H. Boone is trying hard to make his people see that without missions there is no gospel, and in response to his appeals he has been able to send \$20.00. Leaf River is where the Welch family live, and give, and the quarter closed there with \$15.35 for Foreign Missions. Goodman, McCool, Bowling Green and Bowlin, make the field of J. T. Ellis, who believes that if a church is not missionary, something is wrong with the pastor in the same line, and when the pastor gets right the church will be right, and from this pastorate there have been sent \$62.00. Water Valley has forwarded "the afore mentioned bounty" of \$100.00 to State Missions, having first given the same amount to Home and Foreign Missions each. Is it any wonder that they should talk about \$1,000.00 for the Orphanage? J. A. Rodgers adds \$15.55 to the report of last month, making \$105.00 from Verona, Holly Springs and Central Grove, and one of these a mission church. At Olive Branch, where Nelson preaches out of what seems a brand new throat, and where the church will divide and a part move into Ruleville and build, they gave \$15.00 to Foreign Missions. I hear that there has been heard a moving upon of the dry bones and many have found the way of the Lord.

At Shady Grove, Pleasant Grove, Central and Vernon they listen to

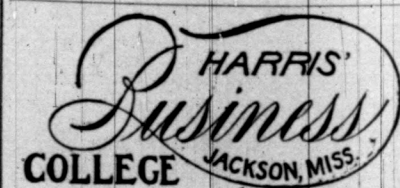
the preaching of W. A. Roper, the initials of whose name spells war, and right well does he battle against sin and for the cause, as witness their \$60.00 for missions.

Oh! how I long to go to the Convention on the 5th of July with our debts all paid. Pastor won't you help us to this end? Sunday School Superintendents, we need your help. The W. M. S. should each send a contribution to State Missions to this end, and I plead earnestly that it be done. Brethren and sisters be of one mind in this regard and it will be done.

A. V. ROWE.

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